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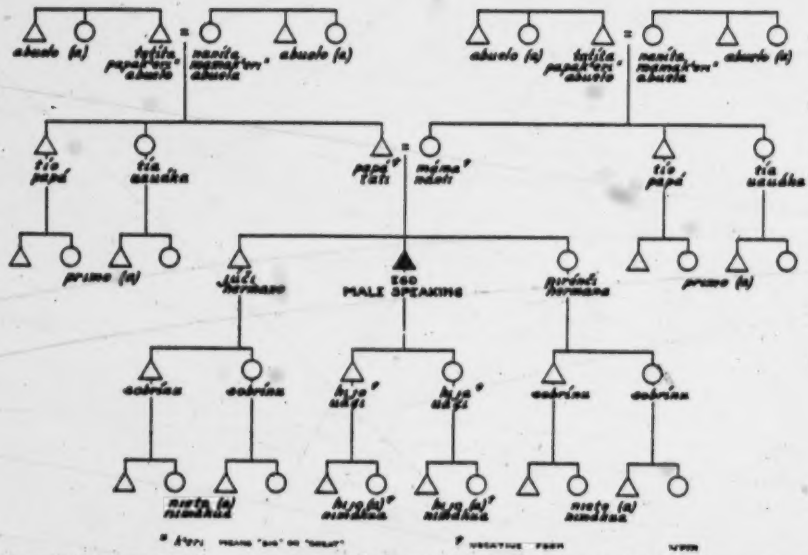

FIGURE 12.—Cherán kinship, male speaking. In general, the first form given is that most frequently used except where the form is vocative.

[p. 99c]

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[p.100a] Sierra Tarascans

565 once he understood the words, in classifying
571 the people he knew in these categories. The
185 second major division is a relatively new one, that between the *cabildo* or ačes in charge of the church *mayordomías* and their followers, and those who oppose this group. The details of this dispute will be given later. Other classifications are essentially those of kinship and the *compadrazgo* system.

KINSHIP TERMINOLOGY AND BEHAVIORS

601 Spanish kinship terms are in common use in
[184] Cherán, with very little difference from standard Mexican usage. Many of the Tarascan terms have been forgotten entirely. The few Tarascan terms still remembered are rarely used and no one person knows all these. The terminology secured was obtained by getting several genealogies. After these had been compared and collated, Pedro Chávez spent several weeks in casual inquiries, as a result of which he added several Tarascan terms, most of which are used with the same meaning as the more commonly employed Spanish term. In the charts of the terminology, both terms are given. In a few instances, different terms are employed in the vocative and in indirect discourse. In this case, the vocative term is indicated by (‡). The Cherán Tarascans have very little interest in kinship and the data are presented with little confidence in their significance (figs. 12 (see p. 99), 13, 14, 15).

FIGURE 13.—Cherán kinship, female speaking. This chart shows only the differences from the terms used by the male. For all relatives not shown the female uses the male terms.

The nomenclature as it exists today is absolutely bilateral. There are also no distinctions based on relative age. In the Tarascan terms a few distinctions are made in the sibling group based on the sex of the speaker. The brothers of parents are occasionaly called *papá;* this was once more common. No such practice was recorded for the sisters of parents. The term "abuelo"(a)[29] is extended to the brothers and

[29] The "o" ending is masculine, the "a" feminine.

601 sisters of grandparents, but the other grandparent terms appear to be confined to the actual grandparents. Of some interest in the descending generation is the fact that ego's own grandchildren are called by the same terms as ego's children in Spanish discourse, while the children of nephews and nieces are called by the Spanish grandchild terms. In Tarascan discourse, however, ego's grandchildren and the grandchildren of ego's brothers and sisters are all called by the same term regardless of sex.

In the affinal terms, survival of a Tarascan term for sister-in-law (woman speaking) may be noted. Puzzling (and possibly incorrect) is the reappearance of the term for brother (man speaking) in the term for daughter-in-law. The parents of a child's spouse are referred to as *compadre* and *comadre;* in this connection it should be observed that they actually become *compadres* and *comadres* as a part of the wedding ceremony, along with most of the other close relatives of the spouse. The terms *páli* and *máli* applied to brothers and sisters of a child's spouse are simply terms of respect or appreciation which may be applied to one's own children or to a completely unrelated person.

Two terms not appearing in the charts should be mentioned. Tarámba refers to the daughter-in-law of a third person, that is, of neither the person speaking nor the person addressed. Similarly tarámpiri refers to father-in-law of a third person. In Spanish discourse, first cousins (children of parents' brothers and sisters) are sometimes referred to as primo(a) hermano(a).

601 In addressing or speaking of any person be-
602 yond the range of the charts, usually the terms tio(a) and primo(a) would be used, depending upon age. All persons with whom kinship obligations are recognized would be so called, even though neither person could remember the degree of relationship or trace the connection. In general, an individual regards the cousins of his uncles and aunts as pretty remote relatives, although he will call them tio(a) and their children primo(a) and usually will be able to trace the relationship. It would be unlikely for the children of such distantly related cousins to maintain the kinship address, even though of the same family name. How-

[text continues on page 101 b]

[p.101a]

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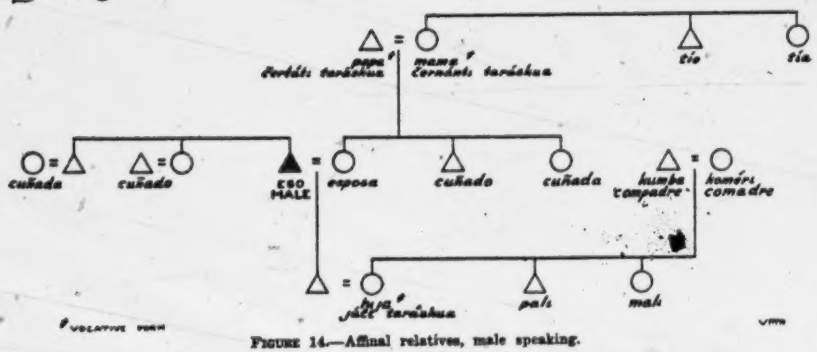

FIGURE 14.—Affinal relatives, male speaking.

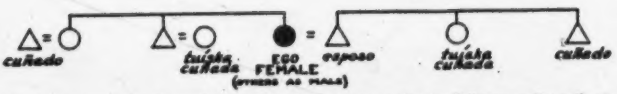

FIGURE 15.—Affinal relatives, female speaking. This chart shows only the differences from the terms used by the male. For all affinal relatives not shown, the female uses the male terms.

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601 ever, should the parents happen to have been close friends, they might continue to call each 602 other primo(a) and continue to observe the appropriate behavior.

The major kinship obligation is to attend at certain functions and to assist with labor under certain circumstances. All close relatives must be greeted by relationship terms when encountered on the street or in the house, but this greeting may not be given to persons who still have reciprocal obligations such as distant cousins.

Parent-child behavior.—Parents are expected 593 to look after the material needs of children, provide the necessary education, seek the proper godparents for them, and aid them to have a proper wedding. Children are expected to be respectful and to aid parents in their old age. If they do not conform to expectations, they may be disinherited.

Behavior of siblings.—The ideal pattern of Cherán evidently expects siblings to be close friends and to help one another. To a certain degree this behavior exists. Only for brother or sister would a man give monetary aid or give free labor at any other time than a house moving. Nevertheless, numerous cases were

12: Radin E-4 (no date) 1925 NU7 AztecNU7
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NAHUATL KINSHIP TERMS[2]

tatli. Father.
mantli. Mother.

tepil-(tzin). Son.
noconeuh. Son.
yacapantli. Daughter.
teconeuh. Daughter.

colli. Grandfather.
citli. Grandmother.

*yxuiuhtli. Grandson.
teixuih. Granddaughter.

*teachcauh. Older brother.
*teueltiuh. Older sister.

*teiccauh. Younger brother.
*teicu. Younger sister.

tlatli. Uncle.
auitl. Aunt.

*yxuiuhtli. Father's brother's son.

teixuiuh. Father's brother's daughter.

*teachcauh. Older male cousin except father's brother's son.
*teueltiuh. Older female cousin except father's brother's daughter.
*teiccauh. Younger male cousin except father's brother's son.
*teicu. Younger female cousin except father's brother's daughter.

teoquichui. Husband.

teciuauh. Wife.

montatli. Wife's father.
monnantli. Wife's mother.
textli. Wife's brother.

montli. Son-in-law.
ciua-montli. Daughter-in-law.
vezuatli. Husband's sister.

vepulli, Husband's brother, wife's sister.

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TARASCAN KINSHIP TERMS[3]

*tata. Father.
nana. Mother.

*vuache. Son.
vuache cuxareti. Daughter.

cura. Grandfather.

nimatequa. Grandchild, older brother's grandchild.

cucu. Grandmother.

*yhtza. Older son's daughter.

vreti. Older brother and sister.
mimi. Older brother.
pipi. Older sister.

*vuengamberi. Brother.
*vuengamberi. Sister.
vuece. Sister.

[2] From Molina, Vocabulario de la Lengua Mexicana, 1571.
[3] From Gilberti, Diccionario de la Lengua Tarasca, 1559.

12: Radin E-4 (no date) 1925 NU7 Aztec
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*tata. Father's brother.

auita. Father's brother.
papa. Mother's brother.
vaua. Father's sister.
tzitzi. Mother's sister.

auitaequaro vauche. Older brother's son.

*yhtza. Older sister's son.

*vuache. Parent's brother's child.

*yhtza. Parent's sister's child.

In addition to the above, the term for cousin is given in a descriptive manner, simply as son or daughter of my uncle or aunt.

minguarehpeti. Husband.

minguarecata. Wife.
quahchacucata. Wife.

tarascue. Wife's parent.

ytsicue. Husband's brother.
yuscue. Wife's brother, husband's sister.

tuuiscue. Wife's sister.

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